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Sufi Mutiur Rahman Bengalee

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الَّذِينَ عَنْ دِرْرِ اللَّهِ أَسْلَمُوا

Four Verses from the Holy Qu-ran

(Transliteration)

Wazkurisma Rabbika wa tabattal ilaihi tab-teela.

Rabbul Mashriqi wal maghribi La ilaha illa hua; Fatta Khiz-hu Wakeela.

Walladheena jahadu feena, lanahdiyanna subulana; wa innallah la ma-al muhsineen.

Amman-yujibul mudhtarra iz a da-a-hu-wa-yakshiffussu-a wa-yajalukum khulafa-al ardh a-ilahun ma-a-Allah; Qalec-lan-ma-taza kkaruni.

Translation

And remember the name of thy Lord and devote thyself unto Him with a complete devotion. (LXXIII-8)

Lord of the East and the West! There is none worthy of worship beside Him; so take Him for thy protector. (LXXIII-9)

And as for those who strive for us, we most certainly guide them to our paths; and verily Allah is with the righteous. (XXIX-69)

And who is He (but Allah) who answers the distressed one, when he crieth unto Him and removeth the evil and maketh you the successors of the earth? Is there any deity beside Allah? Little do they reflect! (XXVII-62)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abu Huraira reports that the Holy Prophet said: "On the day of resurrection, God will say: 'Where are the people who love one another for the sake of My glory? Today I shall keep them under My shadow when there is no shadow beside Mine.'" (Muslim)

Abu Huraira also relates that the Holy Prophet said: "The beauty of a man's Islam is that he shuns talking unnecessary things." (Tirmudhi)

Abu Musa relates that the Holy Prophet said: "Believers are like walls, one unto another, just as one part of the wall supports the other, so also one believer supports and strengthens the other." (Bukhari)

Abu Omar reports that he requested the Holy Prophet to give him some advice so that he might not stand in need of seeking anybody else's advice. Upon this, the Holy Prophet said: "Have faith and trust in God and be steadfast in your faith." (Muslim)

Abu Huraira reports that the Holy Prophet related that God said: "I challenge to fight the man who shows enmity to My friends. Nothing is dearer to Me than obligatory prayers with which My servants can attain My nearness and it is with additional prayers that My servants increase in My nearness and become dear to Me and I love them so much that I become their ears with which they hear, I become their eyes with which they see, I become their hands with which they touch and I become their feet with which they walk. I grant them what they want and I give them refuge when they seek for it." (Bukhari)

Five Pillars of Islam

By HAZRAT MIRZA GHULAM AHMAD
THE PROMISED MESSIAH AND MAHDI
(1836-1908)

The first fundamental principle of the faith of Islam is the recognition of Divine Unity, but it should be borne in mind that a mere belief in the Unity of God is not sufficient. One should never be contented that one is called a Moslem and believes in the formula that "There is no god, but God." Those who have read the Holy Quran know well that Almighty God is not pleased with lip-profession. It is the heart to which God looks because the heart is the seat of the Almighty. In the Holy Quran Almighty God speaks of the Jews as a favoured people to whom great blessings were granted, but another time came upon them when their beliefs became lip-beliefs only, and the words which they uttered with their mouths had no access to their hearts, because while there was faith on their lips, their hearts were full of evil ideas, dishonesty and faithlessness. Hence Almighty God sent upon them punishments of various sorts. They had still the Books of the Prophets with them in which they expressed their belief and they believed also in the Prophets, but they found no favour in the sight of God because the words they uttered were upon their lips and their hearts did not realize the meaning of those words. Bear in mind, then, that Almighty God is not pleased with the words of the mouth when the heart is devoid of true purity. Remember this, and let not a mere profession of belief in God deceive you, for the faith that is on the tongue and not in the heart is an impure and powerless faith. It cannot serve any purpose, neither in this life nor in the next. Almighty God is not pleased until He sees that a man has banished from his heart all except the idea of God and turns solely to Him and sets greater value upon his faith than upon the things of this world. You may deceive men by outward deeds of prayers, fasting and alms-giving when

your heart is devoid of the true spirit of these virtuous deeds but you cannot deceive God by your dry and spiritless formalities. That you repeat the formula of faith and are known as believers in the Unity of God has no value in the sight of God.

It is the meaning of the formula of faith which you should know and act upon. When a person says "There is no god but God," he professes with his tongue and believes with his heart that none except God deserves to be worshipped. The word ILAH translated "God" really means in Arabic "object of love, worship and desire." The formula LA ILAHA ILLALLAH, "There is no god but God" which has been taught to the Moslems as a proclamation of the Unity of God is really the essence of the Holy Quran. It means that unless God is made the true object of a man's love, desire and worship, and unless Divine glory and majesty reign supreme in a man's heart so that he is prepared to sacrifice all worldly interests for the sake of God, he cannot attain to the supreme bliss and the eternal happiness known as salvation. There is a tradition of the Holy Prophet according to which "Whoever says that there is no god but God shall enter into paradise." The meaning of the words has been greatly misunderstood. The tradition does not mean as many people think that the utterance of the above-mentioned words with the tongue is sufficient for the attainment of salvation. Almighty God sees the hearts and mere words have no importance in His sight. The tradition signifies that when a man fully realizes the significance of the words LA ILAHA ILLALLAH, and the majesty and glory of God fully enter into his heart, he enters into a paradise. The realization of the significance of these words involves that a man should have no object of love besides God, nor any object of worship or desire besides Him. True and sincere faith in the Unity of God and acting in practice upon the true significance of the formula of the faith is that stage in the spiritual progress of man upon reaching which a man becomes a saint or the beloved one of God. Be not proud that

you do not worship an idol or a human being, for idol worship and human-worship are evils of a gross type and are avoided by every man of common sense. Even the Hindu who has for centuries remained steeped in the grossest idol-worship has now begun to hate it, and the worshippers of Jesus are also beginning to see their errors. But Islam does not stop there, and when it inculcates a belief in the Unity of God, it does not require us simply to avoid idol-worship or human-worship. It requires us to completely forsake all those false idols, which we have made in our hearts. For instance, to follow one's desires or to gratify one's passions or to follow an evil course are really so many idols which men are worshipping. The faith of Islam, "There is no god but God," rejects these idols as well, and considers them great hinderances to the spiritual progress of man. In Islam there is negation of all gods besides God, whether those gods may be the false idols within a man's heart or actual images made of stone. What is required is that the heart should be *buried* for the love and reverence of one Being only. Nay, it is easy to forsake the worship of stone idols, but the idols of desires assume various disguises and remain hidden in the deepest depths of the heart. There was a time when idol-worship predominated every phase of life in India but many idol-worshippers have now become Moslems and even the Hindus who stick to their old faith are beginning to hate idol-worship. This is because the error of idol-worship is a far more dangerous disease. The idols within the heart of a man are not seen by the physical eye, and even philosophic minds are misled by the disguises which they assume. It is through the microscope of Divine grace only that they can be seen. And so long as they occupy the heart, it cannot become the seat of the Almighty. Their harm is greater on account of their very nature. These idols are the desires and passions for whose gratification a man infringes both Divine and human rights. Some people trust the efficiency of means and resources to such an extent as to exclude all ideas of God. They may profess a belief in God and express hatred for idols, but their means and resources are really their idols.

Unless these idols are swept off, true Unity of God can never be established in the heart.

Many people would ask, "Do we not believe in the Unity of God?" My answer to them is that they do not believe in the Unity of God if their hearts still follow their own desires and rely on their own resources. A belief in the Unity of God is not a meaningless thing. It has a wonderful effect upon human life and this effect can be witnessed clearly in the practical life of the man who with his whole heart and true sincerity believes in the Unity of God. What I say to you is my own experience; let him who will accept it. It pains me to see even among my followers those who do not accept the Unity of God to which He invites them. A belief in the Unity of God requires us to be most regardful of the rights of His creatures. Therefore the person who violates his brother's rights is not a believer in the Unity of God. So long as jealousy, enmity, hypocrisy, dishonesty, etc., are met within a man's relations with his fellow-men, his profession of the Unity of God is not sincere and does not proceed from his heart. For, unless a man shows in his practice that he has forsaken all gods and all objects of love, worship and desire, a profession with his lips is an utterly useless thing. A man can never be pure in heart unless he first destroys all the false idols which like rats on the earth affect it with a plague. It is in this that the distinctive superiority of Islam lies, for as regards the mere belief in the Unity of God, the Unitarians even among the Christians, the Aryas, the Brahmos and the Jews too profess a belief in the Unity of God.

The Unity of God is the first and foremost principle of Islam. Having expressed myself briefly on the true nature of this doctrine I will say a few words about the prayers enjoined by the Moslem law which form the second pillar of the faith of Islam. The importance of the injunction relating to prayers can be understood easily from the frequent repetition of that injunction in the Holy Quran. But the Holy Book at the same time warns the Moslems against a misconception or

ignorance of the true nature of prayers, for it says: "*Woe is to those who pray but are utterly regardless of the true nature of their prayers.*" Prayers are a supplication addressed to Almighty God by a man to purify him and to make him attain Union with Him, for unless a man is purified by the hand of God, he cannot be pure, and unless Almighty God makes him attain His union by His powerful hand, he cannot find it. Many are the chains and fetters with which a man is bound, and his own exertions, however hard, are not sufficient to liberate him from them. He desires that he may become purified, but his efforts without the helping hand of God are of no avail, and sometimes he does stumble. To purify one from sin is the work of God only and there is no other power on the earth's surface which can bring about that object. Hence Almighty God has enjoined prayers that they may be the means of bringing about a pure transformation and creating holy promptings and pure impulses within a man's heart. Prayers are a humble and earnest supplication to Almighty God that evil desires, evil passions and evil impulses may be suppressed and a pure love and a pure connection with the Divine Being may be generated in their place which should enable a man to walk in obedience to Divine commandments. The word used for prayers in the Moslem Law is SALAT, and the presence of the idea of burning in the root meaning shows that prayer is not the utterance of certain words with the lips, but that true prayer should be accompanied with a burning of the heart for the attainment of the object prayed for. Very few persons are acquainted with the philosophy of prayer. A kind of death comes over the person who sets himself to pray for the attainment of an object. It is then that prayer is accepted. But very few persons know this. I daily receive letters in which men complain that they prayed for an object, but that their prayer was not answered. They do not know that the utterance of certain words with the lips is not a prayer, that the whole heart should completely melt before God, and the grace of God should be sought with patience and perseverance. Such prayers are generally accepted. The daily

prayers which are enjoined by the Moslem Law, afford to a Moslem the best occasion for addressing his supplications to God, but the Moslems are unaware of their blessings. It is due to ignorance that the different sects have invented different forms of devotion for seeking the nearness of God. It is through prayers only that His nearness is attained, and this was the way which the Holy Prophet followed. It is my personal experience that nothing can make a man attain that nearness to God which can be attained through prayers. All the movements in prayers are expressive of the deepest humbleness before God. First we stand with our hands folded on the breast, as a servant stands respectfully before his lord and master, expressing by this attitude that like a humble servant, we are ready to obey all the Divine commandments. Next we bend low before Him as a servant does before his master and thus express further humbleness while we praise the holiness and greatness of God. The highest degree of humbleness which is expressive of utter human weakness in the majestic Divine presence is shown in the act of prostration. The tongue utters the praises of God and thus while the words express His glory and greatness, the heart shows its sincerity in the praise and glorification of the mighty Lord of earth and heavens by the physical act of prostration. The physical movements of the body in prayers are therefore only practical expressions of the deep humbleness of the heart and both the tongue and the heart, the body as well as the soul, join in singing praises of the glory and greatness of God and expressing by words as well as practice the utter weakness and humility of man.

As there is a deep significance beneath the physical movements of the body in the prayers, so there is a hidden meaning in the five times appointed by the Islamic law for five daily prayers. They represent the five conditions of man. They are photographs of man's changing conditions. The life of man is subject to five different changes which he undergoes in time of adversity. These five changes are necessary to human nature. First of all he is informed of the misfortune

* that is going to befall him, as, for instance, when a warrant is issued from a court of justice for his arrest. For the first time then his comfort and happiness are suddenly interrupted and a cloud of melancholy is cast over his sunshine of glory. This stage corresponds to the time for the first prayer immediately after noon. As the sun begins to decline from the zenith after noon, so a man who is at the height of his prosperity and success witnesses the first stage of his declination when he comes to know of an impending misfortune. This stage of the human condition finds its representation in the prayer which is said at the first decline of the sun i. e., the ZUHR prayer. The sun declines farther to the west and the troubles increase. In illustration already stated, the person upon whom the warrant is executed is brought before the magistrate. Difficulties then encompass him all around, and the light of comfort is on the verge of extinction. Corresponding to this state of man is the time of the day when the sun has declined far to the west and his light is turned pale so that the eye can rest upon him. The Zenith of glory is left far behind and the setting of the sun after a short time is apparent. The late afternoon prayer, i. e., ASR answers to this spiritual state. A third change then comes over the man. There is no hope left of being delivered from the trouble. To continue the illustration already suggested, evidence being taken against the accused person which shows his guilt, a charge is framed by the magistrate. He is then frightened out of his senses and deems himself already a prisoner. The sun of glory is then set. This state corresponds to the time when the sun actually sets and the light of the day vanishes away. The evening prayer said after sunset represents this condition. The culminating point of adversity is reached when darkness encompasses a man all round, and its force is fully realized. The verdict goes against him and he is sent to gaol. Then there is before him the darkness of night. Corresponding to this state of physical adversity are the night-prayers which are said when the darkness of night fully sets in. This long interval of darkness is again followed by a light in the East which gives news of the rising

sun. The period of imprisonment is over, and the sun of prosperity again begins to shine upon the man. In accordance with this change the next prayer time is the morning which brings the glad tidings of the new sun.

The third principal injunction of the Moslem law is fasting. There are some men who say that changes must be introduced into these practices. They are spiritually blind and ignorant of the deep wisdom which underlies every injunction given by Almighty God. Fasting is necessary for the perfect purity of the soul. It is presumptuous on the part of those who have never walked in the spiritual paths to suggest reforms in these paths. They are engrossed day and night with their worldly affairs and their whole lives pass in temporal concerns. How absurd on their part to handle matters religious notwithstanding their absolute ignorance about them. The fact is that the suffering of hunger and reducing the quantity of food which one generally takes is an essential step in the spiritual progress of man. It strengthens the visionary power of man. Man does not live by bread alone. And after this life there is another and eternal life, to neglect which is to separate oneself entirely from God. The man who fasts should bear in mind that fasting does not mean only abstaining from food for a stated time. Its true significance is that man should abstain from every kind of evil. In fact, food is a thing which Almighty God has not forbidden but He has forbidden evil. If then He requires us to abstain while fasting from food that which he has not ordinarily forbidden, how much more necessary it is that we should abstain from that which He has forbidden. When keeping fast, you should remember God much. The practice of the Holy Prophet shows that the Ramazan is particularly the month of Divine worship. Therefore let your abstinence from food during these days serve as a step for the engrossment of your ideas with the worship of God, so that cutting off all ordinary connections with the physical world, you may enjoy the blessings of the spiritual world. Woe to him who found the physical bread and did not care for the spiritual bread. As the physical bread

sustains the physical life in man, so the spiritual bread sustains the spiritual life of man and breathes vital power into his spirit. Seek assistance from God, for by His grace are the doors opened.

The fourth pillar of Islam is ZAKAT or giving of legal alms. The Arabic word signifies purification, and therefore by this injunction also Islam aims at purity. There are many people who give alms and make charitable gifts, but they do not care whether they earn money by fair or foul means. But the institution of ZAKAT in Islam requires only a stated share of that which has been earned fairly and without doing any wrong to others. ZAKAT is the giving in the way of God out of one's fair earnings which are thus purified. What Islam aims at teaching by this institution is that a man should not so love the wealth of this world as to feel it difficult to part with it in the way of God. On one occasion the Holy Quran says: "*By no means can you attain to righteousness until you spend in the way of God out of what you love.*" The reason for this injunction is that unless a man learns to sacrifice his dearest interests for the sake of God, he cannot be said to have preferred the side of God to this world. When we compare the state of Moslems of our time with the companions of the Holy Prophet, a sad contrast is brought to light. There is nothing in the world which is dearer to a man than his own life, but the companions willingly sacrificed their lives for the sake of God. They had also wives and children to look after, but they loved to sacrifice themselves and everything they had in the way of God.

The fifth pillar of the Moslem faith is the pilgrimage to Mecca. The pilgrimage represents the last stage for the spiritual wayfarer. In the highest stage of spiritual advancement the spiritual wayfarer has all his lower connections entirely cut off and he is completely saturated with Divine love. The true lover finds his highest satisfaction in sacrificing his very heart and soul for the beloved one's sake, and the circuit round the house of God is an emblem or external manifestation of it.

Corresponding to the Divine temple on earth, there is a Divine temple in heaven and a circuit round the temple on earth is useless unless a circuit is made round the heavenly temple also. The pilgrim who makes a circuit round the Ka'be takes off all his clothes and wears only one garment, but the spiritual pilgrim throws off all his superficial garments and comes into Divine presence with a heart quite naked because it has been freed from every trammel. The pilgrim shows by the external act of making circuit round the Ka'ba that the fire of Divine love has been kindled within his heart, and like the true lover he makes circuits round the house of his beloved one. He shows in fact that he has lost his own will and completely surrenders it to that of his beloved Master and that he has sacrificed all his interests for His sake. Such is the true meaning of the Hajj or pilgrimage in the Islamic law, and everybody who undertakes to go on a pilgrimage should bear in mind that unless he realizes the full significance of the pilgrimage and unless the bodily act of the pilgrimage is accompanied with the spiritual pilgrimage, his performance of the rites of the pilgrimage is only a lifeless ceremony devoid of all meaning. But many people perform the pilgrimage only to be called pilgrims and spend their foully earned wealth for a visit to the holy places. Almighty God does not accept their pilgrimage, for they are only crusts without any essence.

Sayings of the Master

(Continued from page 4)

Omar relates that during the time of the Holy Prophet there came a group of prisoners, among whom was a woman who was restlessly running to and fro; whenever she came across a child she would take hold of him, hug and press him to her bosom and nurse him. The Prophet asked: "Can you think that this woman would throw her child into the fire?" His companions replied: "No, O Prophet of Allah." The Holy Prophet said: "God is more merciful unto man than the woman is unto her child." (Bukhari)

Islam's Message to America

of Hazrat Khalifatus Massih II, Qadian, Punjab, India
to the
World Fellowship of Faiths

"I am deeply interested in the aims and objects of the World Fellowship of Faiths because in these I see the fulfillment of the declaration made by the Holy Quran 1350 years ago; namely, that there is no nation in the world to which a prophet of God has not been sent, and that, unmixed evil can never find a lasting footing in the earth. The faiths that have been publicly preaching their teachings for hundreds and thousands of years and have succeeded in winning the enthusiastic devotion of millions of men could not possibly have sprung from an impure and filthy source or lost all their original beauty and charm. I am not one of those who think that man can attain nearness to God by following any path, but I do believe that in order to enable people to reach a tower of light, well-lit roads are a necessity. He who makes the roads dark does indeed try to make the tower desolate; similarly one who sees the triumph of this own faith in finding fault with others is sadly misguided. If the light of God is not present in every country and every nation in some form or other, people will lose their power of vision and when the power of vision is lost, light is of no avail. Those, therefore, who strive to keep people acquainted with the truth that every faith possesses some beauty in one form or other, render a meritorious service in keeping the standard of truth erect, and it is for this reason that I think the World Fellowship of Faiths is rendering a great service to the world, and it is necessary that the efforts of this movement should be extended and helped in all parts of the world. I, as Head of the Ahmadiyya Movement in Islam, promise to render this society every help in my power and I assure them that in these days, the will of our Lord God is also in support of their efforts. The angels in heaven are sounding the trumpet of peace. He who does not

—Continued at bottom of next page.

Islam The Solution of the World Problems

Address by

SUFI M. R. BENGALEE

to The World Fellowship of Faiths—A Second Parliament
of Religions—One of the Most Outstanding
Events of the Century.

The world is in a state of chaos. Religion has fallen into degeneracy and corruption. There are dozens of religions and thousands of creeds, sects and denominations. There exists great antipathy between the representatives of different faiths and creeds. They are constantly at loggerheads, each claiming to have the only true religion. In such a melancholy state, a seeker after truth often finds himself lost in the quagmire of confusion, as religion seems to be a motley mixture.

There is race and color prejudice. Some people suffer from a superiority complex. There is much talk about democracy, universal brotherhood and equality of men. But these are much abused terms in dynamic speeches and powerful writings. In the realm of reality, it is a tragedy. On account of the color of his skin, a man cannot worship side by side with his brother man, in the temple of God.

Then there is the question of international relations. The tragedies of 1914-18 are still fresh in our memories. The

listen to this heavenly call today, shall listen to it tomorrow, and he who will not listen to it tomorrow, shall listen to it the day after, but listen he shall. Blessed are they that bury the hatchet at the first call and extend to their brothers the hand of Peace and Goodwill, for it is they over whose hand will be the hand of God and it is they who will inherit the kingdom of Heaven."

world has not yet recovered from the aftermath of the great war which caused so much bloodshed. In order to rescue the world from the clutches of the ferocious tiger of war, peace-making machineries of the League of Nations and Disarmament conferences have been established; but alas! they have so far, proved to be complete and tragic failures and the citadel of World-Peace is surrounded by dark forces; the world is in imminent danger of another conflagration. There are the India-England problem, the Sino-Japanese conflict, the situation in Germany and world-wide communist revolution.

Above all, the unprecedented economic paralysis has shaken the very foundations of civilization. There seems to be no hope for immediate salvation from this world-wide financial collapse. There is a ghastly picture of sorrow and suffering. With thousands of people it is not only the struggle for existence but it is a matter of life and death. People are starving in the midst of plenty.

In short, the whole world is in a melting pot. If it ever was in need of peace, it direly needs peace now—these tangled difficulties need to be solved.

Islam comes to the scene with a peaceful message to all mankind and claims to bring a satisfactory solution of these baffling problems. Let us make an honest and thorough investigation of the subject. We will first of all discuss how Islam establishes peace between all religions.

Islam on Religious Peace What strikes us at the outset in the study of Islam, is its emphasis on the basic unity of all religions. According to the Islamic conception, from the earliest dawn of history there has been but one religion. All the prophets of God and the founders of the different faiths came to the world for the guidance of men. Whenever the night of spiritual darkness overspread the earth, God sent a messenger with the light of truth for the enlightenment of the hearts of benighted humanity, but funda-

mentally they all came with the same mission; the Quran says, in no ambiguous terms:

1. *There has been no people without a warner (prophet).* (Ch. XXXV. 24)
2. *And verily we have raised in every nation a messenger (prophet) (proclaiming): Serve one true God and shun false Gods.* (Ch. XVI. 36)
3. *Each one believeth in Allah (God) and His Angels and His Scriptures, and His messengers . . . We do not make any distinction between any of His Messengers.* (Ch. II. 25)

So a Moslem believes not only in Muhammad but in all prophets of all countries and of all ages without making any distinction. Great respect has been paid to Jesus and His mother in the Holy Quran. Nine times has He been called Messiah and His mother, Mary, has been declared as one of the most virtuous women the world has ever produced.

Here is a golden principle for the establishment of religious peace. Had the sophisticated world recognized the truth and wisdom of this noble principle and followed it faithfully, religious peace would at once reign supreme. Let the followers of all religions recognize the fundamental unity of all religions and instead of declaring the followers of faiths other than their own, infidels, let them pay homage to the great religious founders who have been the common benefactors of the whole human race. At once the sun of peace, harmony and good-will will rise on the horizon with the effulgence of golden light.

Monotheism is the central teaching of Islam. All over the world, Moslems are known as unitarians. Resignation unto the will of the One and the Only God is the essence, the sum-total and the length and the breadth of Islam.

A careful investigation of works on comparative Religion makes the startling revelation that Monotheism has been

the cornerstone of all religions. Of course, there do exist Deification of men, Trinity, Fourinity, polytheism of every description but yet, behind the thick and dark clouds of these human corruptions, the sun of Eternal, Imperishable golden Truth of the One God shines forth in full splendor.

Thirteen centuries and a half ago, Islam laid the solid foundations of religious peace, by extending universal invitations to the followers of all religions, to make common cause based upon the belief in One God. Says the Holy Quran:

"Say, O Ye people of the scripture, come to an agreement between us and you that we shall worship none but Allah (God) and we shall ascribe no partner unto Him and none of us shall take others for Lords beside Allah (God); and if they turn away, then say, bear witness that we have submitted ourselves unto Him." (III. 64)

In order to bring about peace between all religions Hazrat Ahmad, the Holy, founder of the Ahmadiyya Movement in Islam, made the following suggestions:

(1) The founders and leaders of different religions should not be referred to in a manner calculated to offend the susceptibilities of their followers.

(2) In the propagation of their faiths, the missionaries of each religion should confine themselves to the expounding of the beauties and excellences of their own religions because to find fault with other religions does by no means prove the truth or superiority of one's own faith.

This will lead to a wonderful discovery and that is, that the common points of all religions will be emphasized and brought into prominence, resulting in tolerance and better understanding.

If these noble Islamic principles were adhered to, a new heaven and a new earth would be created . . . a new heaven and a new earth where the conflicting religious groups could successfully be woven into a harmonious unity for concerted action.

**Islam on
Universal
Brotherhood**

The dramatic story as to how Islam exterminated color and race prejudice and established universal brotherhood in the world reads like a thrilling romance. In

the seventh century of the Christian era, when Islam came to Arabia, color distinction and race prejudice loomed large in that country and slavery formed the basis of the whole social fabric. At such times Islam came and enunciated that all men were born of Adam and Adam was created of clay. The Quran says: "*Verily the most pious among you is the most respectable among you in the sight of God.* (Ch. XLIX, 13) In other words the color of the skin or belonging to a particular race is not the criterion of respectability . . . The only test of respectability is righteousness, integrity and ability.

All religions exalted universal brotherhood and propounded the principles of democracy. Islam does not possess virtual monopoly in the enunciation of these precepts. The distinction and superiority of Islam lies in the miracles it performed in the fulfillment of these principles in the actual life and action of human society. Within a short period of twenty-three years, a momentous change was wrought in the history of the world. Slaves became the ministers of religion, commanders-in chief in the battlefields, and governors of provinces, and rose to positions of dignity and leadership in every field of human activity. Islam took slaves and actually raised them to royalty. History presents no parallel. All over the vast Moslem world, from Siberia to South Africa, and China to Egypt, the king and the subject, the high and the low, the white and the colored, the occidental and the oriental gather together in the mosque, five times a day, and stand side by side and shoulder to shoulder, forming one line and thus demonstrate the power of Islam in establishing universal brotherhood. Islam is the most dynamic democratic force in the world.

Here is another mighty contribution of Islam in the solution of the so-called unsolvable problems. Had the world

adopted these golden principles, how soon would one family of the whole human race be formed and a new era of world peace be inaugurated.

**Islam on
International
Relations**

International tension is becoming more and more acute every day. World peace is seriously threatened. It is the constant concern of all men of good will to see mankind secure from another world catastrophe. There is a universal hunger for peace. It is therefore quite apropos to discuss at this time, Islam's contribution towards the solution of this vexed problem of international relations.

One of the primary causes of international friction is the deeply rooted covetousness of one nation towards the material values possessed by another. It lies in the indomitable thirst for greed and self aggrandizement. In this connection, Islam lays down a principle which strikes at the roots of such causes of international ruptures. The Holy Quran says:

"Lift not thine eyes towards those worldly benefits which we have bestowed upon other nations in order to try them in their actions. That which your Lord has bestowed upon you is best for you and more enduring." (XXI. 29)

In this verse God says that every nation must devote all its energies to the development of its own talents and take full advantage of all the natural gifts which God has bestowed upon it. The plundering of other nations can by no means be of any permanent benefit and leads to ultimate distress and trouble.

International dislikes and jealousies constitute another important cause of international disputes. Very often one nation wrongs another and a peace is patched up for the time being but the aggrieved nation continues to nurture a secret grudge against the aggressor and eagerly awaits for a suitable opportunity to inflict injury upon it. This generally results in war.

Islam strongly forbids this and enjoins truth and straightforwardness in all international affairs. The Holy Quran says:

"O believers, act uprightly, in all matters for the sake of God and deal equitably with people; let not hatred of a people incite you to injustice. Act justly for that is in accord with righteousness. Make God your shield. He is aware of what you do." (V. 8)

If the statesmen of the different countries were to set such a high standard of truthfulness and moral integrity in their diplomatic dealings, a large number of international disputes would be easily avoided.

Islam lays great emphasis upon the sanctity of treaties and teaches that treaties should be respected not only between the immediate parties involved, but also by their respective allies. If treachery is apprehended from any state with which a treaty has been concluded, it should not be attacked suddenly, nor should any undue advantage be taken of it. At first a warning must be served to the effect that, as it has been guilty of the breach of faith, the treaty comes to an end. If the guilty party still persists in its treachery, then, and only then, may war be declared as a last resort.

Islam emphasizes the importance of preparedness for war as a means of the maintenance of peace. So long as diverse governments exist in the world there will always be apprehension of war. Unless you are fully prepared for self-defense, a perfidious enemy may, taking advantage of your weakness and unpreparedness, be tempted to attack you. So, Islam does not allow a Moslem State to offer temptation to other nations to make war upon it, relying upon its neglected defenses. A Moslem nation must therefore ever be fully prepared for self defense.

Now we enter into the most important phase of the theme —namely Islam's solution of the problem engendered by international hostilities. For the amicable settlement of international disputes, Islam contemplated a combination of nations which may actually be termed a League of Nations.

This is enjoined upon the Moslems and strongly recommended to the non-Moslem. This Islamic League of Nations would be more comprehensive and more far-reaching in its results than the present League of Nations, as it would be invested with far greater powers. The following verse in the Holy Quran furnishes us with the principles of the contemplated League:

"If two Moslem nations enter into hostilities, other Moslem Nations should try to make peace between them, but if one of them nevertheless attacks the other, then all of them must fight the former until it submits to the command of Allah (God); and when it so submits, make peace between them and act with justice and equity, for God loves the just."

According to this verse, as soon as there are indications of disagreement between two nations, the other nations, instead of taking sides with one or with the other, should at once demand that the disputants submit their differences to the arbitration of other nations. If the contending parties agree, then the dispute will be amicably settled. If, on the other hand, one of them refuses to submit to arbitration, or having made this submission, refuses to accept the decision, the other nations must unite for the purpose of compelling the recalcitrant nations to submit to the decision of the League. It is obvious that however strong a nation may be it cannot withstand the united forces of all or many nations and will be forced to speedy submission. The arbitrators should on no account play the role of parties to the dispute and should not put forward any claims arising out of the conflicts with the refractory states, for, that would lay the foundation of fresh dissensions. Scrupulous care must be taken that perfect justice be exercised in the settlement of the terms of peace between the belligerent nations. The arbitrators must not be influenced by the fact that one of the parties had defied their authority.

If a League of Nations were established upon these lines, international peace would be secured at once. It is a sad com-

mentary on the conduct of modern nations that when there is a conflict between two states, the other nations either play the part of amused spectators or take sides in the dispute. Such conduct, instead of promoting peace, aggravates the situation. That is why the present League of Nations falls far short of its ideals.

It has often been observed that international friction has been caused by the fact that the victorious nations take undue advantage of the vanquished ones. The victors dictate their own terms to the vanquished and impose onerous conditions of peace which are out of proportion to the original causes of dispute between the belligerent nations and which are nothing short of penalty instead of justice.

Another source of international tension should be recognized in the fact that whereas individual conduct is judged by the rules of moral integrity, these rules are generally ignored in connection with the national conduct. The structure of international relations cannot be based upon a solid foundation until such conduct is made to conform to the strict rules of moral integrity.

The lack of satisfactory adjustments of the relations between the different governments and their subjects often leads to international discord. According to Islam, the subjects of a country must show implicit loyalty to their governments. They should either lend their whole hearted support and co-operation to the government of that country or withdraw so as not to disturb its peace and order.

The adoption of the Islamic principle would greatly diminish international friction. The aggressive nations would seriously count the cost of their aggressive adventures. The knowledge that the subjects of the states attacked would be willing to make all sacrifices and offer a united front in defense of their country, would undoubtedly deter aggressive states from waging war upon other nations.

National prejudice plays a conspicuous part in bringing

about international collisions. Often the subjects of a nation sympathize with the aggressive policy of its government simply because it is their own government, without any thoughtful consideration of the merit of the question.

This prompts a government to take its steps lightly in translating into action its aggressive projects, confident that regardless of whether the policy is right or wrong, it will have the support of one's government in its policies of injustice and aggression. True patriotism does not consist in encouraging government in its wrong course of action but true patriotism consists in saving the government from the pursuance of such conduct. The Holy Prophet Muhammad says, "Help your brother, be he oppressor or oppressed. Help the oppressor by preventing him from committing the acts of oppression and the oppressed by rescuing him from oppression." Hence, it becomes the sacred duty of the people of a country not to sympathize with the unjust and aggressive policies of its government, but to prevent it wholeheartedly from following an unjust course. True patriotism must compel the people to save the country from actions which would bring it the stigma of oppression. On the other hand, they must be prompted by the true love of humanity in trying to enforce the observance of the principle, "Live and let live."

An overwhelming feeling of national superiority often embitters international relations. The prosperous nations, drunk with power, glory and achievements, despise the backward nations. No nation has been able to realize a uniform record of prosperity and no nation is yet big enough to predict its future security from the ravages of time. The volcanic forces that raise a nation to the summit of power and glory or bring it down to the lowest depths of degradation are still at work. Nature pursues its course today as actively as it has done through eons of times past. International hostilities cannot be ended until this feeling of superiority is totally eradicated. The Holy Quran says:

"Let not one nation despise another; haply the one which

"is despised may turn out better than the one which despises."
(XXX. LL)

Again:

"We cause periods of adversity and prosperity to revolve between different peoples." (III. 13)

Hence, international peace can be secured only when all the nations of the earth come to the full realization of the fact that all mankind forms one nation, and that all nations must be united in things essential for common weal and mutual progress.

**Islam on
Economic
Justice**

No one can over emphasize the gravity of the present economic situation. The nations of the earth are blindly groping in the labyrinths of conflicting economic interests. There is not even the faintest hope for recovery from this universal calamity. Things are drifting rapidly from bad to worse. The atmosphere is extremely dark and gloomy.

Space forbids me to do full justice to this vast and complex theme. I am constrained to confine myself only to a brief outline of Islam's solution of the complicated economic problems.

It must be borne in mind in this connection that the lack of wealth is not the cause of this economic upheaval. On the contrary, there is an abundance of wealth but no equitable distribution of this super-abundance. Wealth is concentrated in a few centers. So, the cause of this crisis should be sought in economic injustice. The crisis lies within the system which is doomed to failure, on account of its inherent weakness. It is idle to hope for any enduring salvation from this chaos without replacing this capitalistic system by one which is founded upon the solid rock of justice and fairplay and is for the common good of humankind.

It is of vital importance to note at this point that Islam does not advocate the eradication of private ownership as the cure for economic ills. On the contrary, Islam strongly defends it in a way which does not conflict with the interests of the general public. Private ownership fosters competition which is indispensable for progress, so long as this competition can be kept within reasonable bounds and is not detrimental to social well-being.

Islam removes the evils of capitalism and gives the most equitable distribution of wealth which brings salvation from economic troubles. The Holy Quran says:

"Give to the poor out of the wealth which God has given you." (LI. 19)

"In the wealth of the rich, the poor have a right." (XXX. 38)

These verses lay the foundation of economic structure. The solution of economic problems is to be sought in the following three Islamic principles:

1. The law of inheritance.

According to the law of Islam, no man can bequeath the whole of his property to one person. Under Islamic law of inheritance, a man's property must be distributed among his parents, all his children, male or female, widow, brothers and sisters-in-fact among all the distant relatives. This law of inheritance brings about three important results:

First: It does not allow the accumulation of the wealth of a certain individual in the hands of some of his children or relatives. This makes it impossible for the widow or for one or two favored children to monopolize, all their lives, the whole wealth of their father or husband.

Second: Every one of the children and other relatives has his or her share of the capital to start life afresh. None is left to become a beggar in the street.

The third is that the property of each and every Moslem however rich he may be, goes on being distributed and redistributed, and within two or three generations the largest estate will be parceled out into small holdings.

2. The second is the institution of Zakat.

From every hundred dollars that a man possesses beyond his actual needs, two and one-half per cent ($2\frac{1}{2}$) must be levied to be devoted to the relief of the poor. You can imagine if two and one-half per cent be collected from every well-to-do man from his surplus money, to what an enormous extent the sufferings of the poor would be alleviated. It is about this Zakat, Joseph Hell, a German oriental scholar, says: "Besides the common prayer, the conception of the social equality was an innovation peculiar to Islam. Help and maintenance of the poor became a sacred trust. It was left no longer to individuals to give what they pleased but the poor tax or Zakat became a compulsory duty and was collected in a central treasury and administered therefrom." If the system of Zakat, as explained above, was to be adopted to relieve unemployment, how quickly and beautifully this baffling problem would be solved.

3. Interest.

The giving and taking of interest is strictly prohibited in Islam for the obvious reason that the possibility of raising loans on interest stimulates people with established credit to enhance their borrowing to an enormous extent. If on the other hand, such borrowing were not allowed, it would be utterly impossible for them to go into such unlimited lengths of borrowing. They would be compelled to admit other people into partnership with them or to restrict the scope of their business, that other people might be able to start similar undertakings. Without interest, the huge trusts and syndicates which monopolize national wealth, would not be possible and wealth would be more evenly distributed among the people.

The unlimited accumulation of wealth which is the concomitant result of the present credit system of commerce is suicidal to moral advancement and spells the ruin of the middle and lower classes.

Under the present capitalistic system, commerce has been based upon credit and has been necessarily associated with interest. That is why an objection is often raised to Islam's prohibition of interest that no commerce would be conducted without it. As a matter of fact, there exists no natural relation between them. Commerce is not necessarily dependent upon interest. Only a few centuries ago, in their palmy days, the Moslems had in their hands, a large share of the world's commerce and yet, they successfully carried it on without interest. They used to borrow money even from the poor classes on the basis of partnership loans and the commerce conducted by them directly contributed to the welfare of the poor people. It follows, therefore, that interest is not essential, though it appears that commerce would come to a standstill without it. No doubt it would be very difficult in the beginning to bring about the change, but the present system of commerce depending on interest can gradually be relinquished as this system has been gradually adopted. Then the western world would not be confronted with the unrest which has become the constant menace to their peace.

Interest is a leech which is sucking away the blood of humanity especially of the middle and lower classes. Even the upper classes are not entirely secure from its baneful effects, though all of them seem to derive a false enjoyment from it, like the leopard who ate away his own tongue by rubbing it against a piece of stone, foolishly thinking it to be the blood and flesh of another animal. Those who are ready to forego the use of it are too weak to withstand the force of the current system.

In short, Islam removes the evils of capitalism by its laws of inheritance, by the institution of Zakat, and by prohibiting

the giving and taking of interest. Islam protects the poor from the clutches of the Shylocks and creates a middle class which is the backbone of society.

In conclusion I offer a prayer to God.

"O, Allah (God), Lord of the Universe, the Merciful, the Compassionate, the Master of the day of judgment. Thou are Peace, all Peace emanates from Thee! There is no Peace save in Thee. The path which leads to Thee is called Islam Peace. Thy kingdom has been described in The Holy Book as a place where the inmates will greet one another by the joyous greeting, Peace, Peace, Peace!"

"O Lord, let Peace reign throughout the world. Let the nations of the earth cease to fight with one another and live in peace, unity, harmony and brotherhood. Let all nations and races, without any discrimination of caste, creed, color or country form one brotherhood. Let Thy Kingdom of Peace, unity, brotherhood and good-will come to the earth for ever and ever."

Call of Islam

By OMAR CLEVELAND

It cannot be over-emphasized that Islam stands for the vital issues of life—to guide, direct and control the current of life. As such, it is fitting and proper that it be identified by the code which is its source of illumination. Thus we say that a Moslem is one who receives his spiritual ideals from the message of the Holy Prophet Muhammad.

People of all nations seek the temple where the spirit of the great truth illuminates the shadows of human ignorance, but they know not where it is to be found. Restrictive limitation blocks their footsteps. Ages of mental inertia thwart their efforts.

According to the great civil, moral and spiritual Guide Book, the Holy Quran, every child is born sinless. Man is in truth, born with a capacity for understanding, a mind capable of wisdom, and a heart capable of feeling.

Moslem laws were made for human beings and the Holy Quran has most beautifully set forth this principle. It guides aright all men in all conditions of life, from the lowly savage to the wise philosopher, and covers all the branches of human activity. Also, it requires the development of all the faculties of man, and has ever nursed with sedulous care the germs of classic knowledge and reared them to bloom in the life-giving atmosphere of truth and freedom, by its simplicity, its beauty and its high idealism.

Islam is a university that teaches the liberal arts and sciences of the soul to all who will lend their ears.

Its pillars uphold the arch of universal education, particularly that which is of the spirit. Upon its tables of stone are inscribed the sacred truths of nations and of all people.

Furthermore, it is a vast universal brotherhood which knows no distinction between men and is the most tolerant and liberal of religions. It is a religion not based on intolerance and self gratification but is one of peace and happiness—the magic touch of which changed the entire face of Arabia and caused its deserts to blossom into the richest gardens.

It is a religion which is essentially creedless and is the truer for it. Its followers bow to truth regardless of the bearer.

It is not a creed or doctrine, but a universal expression of Divine Wisdom, and upon those who understand its sacred depths has dawned the great Reality.

He that has heard the call of the muezzin from the minaret, calling the faithful to prayer, can never forget its solemnity, beauty and the urge to worship with the faithful. "La ilaha illallah." ("There is no one worthy of worship but Allah.")

This sublime, yet simple dogma of the faith is expressed in every action and its charm is more expressive—by far—than the chimes of bells.

For thirteen hundred and fifty years it has exalted and crystalized civilization, and is indeed the genius of Islam.

Islam and Science

By MISS NINA STAUFFER

The long arm of Islam learning has been extended into every country in the world. Islam has given far more to the field of education than the people will ever realize. Even if the force has not always been direct, the influence can be noted.

From the Arabic language, the language of Islam, there have been translated choice gems in literature, philosophical teachings, mathematical computations, as well as facts about astronomy and law which the Moslems patiently recorded. When Europe was struggling through the dark ages of ignorance, Islam was seeking new truths in the educational field.

The whole scientific world of this modern civilization must pay tribute to Islam for the great discernment in chemistry which changed the ancient art of alchemy from a Black Art to one of the great basic sciences. It is true that the later technicians have improved all of the sciences until a twentieth century student would find difficulty in recognizing the relationship between the chemistry of today and the crude beginnings of that science, which the Moslems evolved.

For many years the Egyptians had practiced an art known as alchemy. It was an art which was only known to the high priests, and they guarded it jealously lest some layman might discover some of the secrets for which the priests had been searching for many years. So much mystery enshrouded the alchemy laboratories that the subject became known among the people as the Magic or the Black Art and as such it was clothed with superstition.

The alchemists, however, were practicing this art for only two purposes, namely, for prolonging life and for converting all metals into gold. They had been somewhat successful in compounding some medicines which would relieve human suffering, but they had all been baffled by the resistance of the baser metals; yet, they still had confidence that some day all of the metals could be changed into gold, so they continued to spend many hours searching for the substance which would solve their problems. At last they conceived the idea that there was a magic stone which contained the desired substance,

and they called this mythical stone the Philosopher's Stone. This stone had never been discovered, but they were certain that the secret would be discovered with it. This wonderful substance would not only convert metals into gold but it would also possess the power of dissolving all substances into their elements; in addition, it was also to possess the power of removing the cause of disease from the human body and renewing life. The priests thought that they were always on the verge of discovering the secret but something would happen and only the results of the laborious experiments remained.

Some of the alchemists recorded their experiments for future use, while others made notes of their activities for the benefit of future "scientists," but all of their data was recorded in the most mysterious and ambiguous way, so it would be almost impossible for the ordinary layman to decipher the notations.

When the Mohammedans invaded Egypt they obtained possession of some of these records, and due to the fact that the Moslems had always been interested in science, they made use of this new information and in the eighth century a school of alchemy in Arabia published the first known work on chemistry proper. An Arabian alchemist, a few years later, made some real discoveries. He found a substance that would dissolve gold and he worked out some very important combinations. He also advanced the theory that there were certain elements from which all other substances were made but he believed that only two of these were primary substances.

During the Middle Ages many alchemists were brought to Europe by the Moors to teach in their great schools of learning. It was in these schools that the Europeans obtained the basic principles of chemistry, and it was these scientific truths which laid the foundation to the new scientific civilization which displaced the one of mystery and ignorance. Thus it was Islam who first blazed the trail for the scientists who made the modern civilization possible.

Islamic Funeral Ceremonies

(Dr. M. M. Sadiq, D.D., LL.D. Etc.)

In compliance with the request of some New Moslems the Funeral Ceremonies according to the Moslem Law and traditions are given as follows:

When a Moslem is at the point of death, his face is turned towards the Kaba, and he is exhorted to recite the *tashahhud*, viz:

"I bear witness that there is none worthy of worship besides Allah and I bear witness that Muhammad is His Messenger." He is so exhorted, because the Holy Prophet is reported to have said that he whose last words would be Tashahhud would enter Paradise.

When the soul departs from the body, both the jaws of the dead man are pressed together and the eyes are closed. Then the body is put on a plank for the final bath. A piece of cloth is placed on the private parts and then the body is undressed and ablutions are performed. In this case, however, water is not put in the nostrils or in the mouth. The whole body is washed three or five times with warm water boiled with lete-tree (Beri) leaves. After this the body is dried with a piece of cloth and is wrapped in a winding sheet. The Prophet preferred white cloth for a shroud and he is reported to have said: "Put on white dress, as it is the best, and shroud the dead in it."

Camphor should be rubbed in the posture of prostration, such as forehead, palms, knees, etc. Man's body is shrouded in three clothes, the waist-wrapper, a shirt and an overshirt. Even if two clothes are used, there is no harm. A woman's body should be shrouded in five clothes, a waist-wrapper, a shirt, a head covering, a breast cloth and an oversheet. In this case again, it is permissible to use three clothes only, viz: A waist wrapper, a head covering and an oversheet.

In the case of a female, the hair of the head should be laid over the breast. The Moslems, as is the custom of some nations, do not shave nor do they cut the nails of the dead. When the body is thus prepared for burial, the funeral prayer is offered. The dead body is placed crosswise in front of the Imam (the leader), who stands with his face turned towards

the Kaba; and it is placed in the same position when it is laid in the grave. When the Imam offers prayers for the dead man, the congregation stands behind him in rows, and joins in the prayer.

The funeral prayer:

There are four Takbeers.

Allah-o-Akbar. (God is most great.) After the first Takbeer, the Surat ul Fatiha (the opening chapter of the Quran), is recited. After the second Takbeer, Darud (invocation of blessing on the Holy Prophet, as a worshipper does while in a sitting posture) is read. And after the third Allah o-Akbar prayers are offered for the dead body and the survivors.

O Allah! Forgive the living among us, as well as our dead, those of us that are present, as well as those that are absent, and forgive the young among us, as well as the old, our males as well as our females. O Allah! Whomsoever Thou keepst alive from among us, keep him alive on Islam; whomsoever Thou causest to die among us cause him to die in Faith, O Allah! Deprive us not of his reward and try us after him."

Islam promises great reward to those who attend the funeral service of their deceased brothers or sisters. The Holy Prophet (on whom be peace and blessing of God) is reported to have remarked: "The man who helps in preparing the dead body for burial will have a reward equal to two *quirate* (name of a weight) one of them being equal to Mount Uhud."

Shedding tears over the dead body and the expressing of sorrow is not objectionable, as it is in human nature to give vent to sorrow for the final departure of a fellow-brother or sister. The Holy Prophet shed tears when Ibn-i-Ahadah was in the agony of death.

He said: "People are not chastised for weeping, but they are punished for this (pointing to his tongue)." Abdullah bin-Masud reports the Holy Prophet to have said: "The man who beats his cheeks and rends his garments is not from amongst us."

Wailing and lamentation are prohibited by Islam. When the dead is let down in the grave the following prayer should be offered:

"In the name of Allah on the faith of the Prophet of God. Thereafter it should be laid in the *lahd* (the excavation

Correspondence

Hon. Franklin D. Roosevelt,
President of the United States,
The White House,
Washington, D. C.

My dear Mr. President:

I, on behalf of the Ahmadiyya Moslems of the United States of America, offer you most hearty congratulations on the occasion of the assumption of your great office as President of the United States of America.

As a token of our love, respect and honor, I send you under separate cover, the book "Ahmadiyyat or The True Islam," and a copy of my magazine "The Moslem Sunrise."

Illustrious President, God has chosen you to be the ruler of the most prosperous and advanced nation on the face of the earth. This book that I have the honor to send you as a present will not only help you in the discharge of your great duties but will also lead you to a higher and more permanent upliftment here and hereafter. I, therefore, humbly request you to do me and my community the honor of reading the book at least once, from the beginning to the end.

It is my earnest and wholehearted prayer that God may help you in all of your great undertakings and crown your noble efforts with high accomplishment. May your inaugural be the inaugural of a new era of peace, prosperity and progress not only for the United States of America but for the whole world.

Most respectfully yours,

Sufi M. R. Bengalee.

THE WHITE HOUSE

Washington
April 14, 1933

My dear Mr. Bengalee:

The President has received your letter of March second and deeply appreciates the congratulations extended to him by you on behalf of the Ahmadiyya Moslems of America. He asks me to thank you heartily for the book and the copy of your magazine which you were good enough to send him to assure you of his deep appreciation of your interest in his success.

He is indeed grateful to you for this evidence of your good will and for your prayers.

Sincerely yours,
(Signed) M. A. LeHand
PRIVATE SECRETARY.

in the side of the grave), which should be closed up with mud bricks, and not with baked bricks or wood.

If an infant dies immediately after birth without uttering any cry, its funeral service should not be held. If, however, it utters any cries before it dies, then prayers should be offered for it.

Press Notices

AUSTIN HIGH SCHOOL
AUSTIN TIMES

December 16, 1932

DR. SUFI BENGALLEE SPEAKS ON INDIA IN LITTLE THEATRE

Missionary of Ahmadiyya Movement
Holds Many Spellbound by Dynamic Talk

Dr. Sufi Mutiur Rahman Bengalee, a missionary of the Ahmadiyya movement in Islam, presented a picturesque and dynamic appearance, dressed in his long frock coat, his robe of investiture, and a green silk turban as he spoke before several groups of Austin students and teachers a week ago Wednesday, the third, fourth, seventh and ninth periods, in the Little Theatre room.

The Sufi, who speaks English with but a slight accent to the American ear, said, "India cannot be ignored by the other nations of the world, for India is a country of wealth, and the world needs her commodities, as well as her market for its own goods."

Strife Explained

Referring to present strife between the Mohammedans and the Hindus, he gave a short history of the ancient and complicated civilizations of India. He explained that the trouble is political rather than religious, and that it is among the political leaders, not the masses, who live more or less peacefully together.

Talk Pleases Teachers

It was originally planned that Sufi Bengalee would speak the third, fourth, and seventh periods only, but due to the impression he made on the teachers who heard him these periods, he was requested to speak to the teachers only, the ninth period, about Gandhi.

Many teachers commented on his fine talks, saying: "He is one of the most

intelligent and educated speakers who ever came to Austin."

It was through arrangements made by Max Ehrenman, that Austinites were able to hear Sufi Bengalee.

THE PROGRESSIVE THINKER

November 21

PATHS OF PEACE

"The Overcoming of Religious and Race Prejudices"

John Haynes Holmes of New York City and six other speakers—Catholic, Colored, Hindu, Mohammadan, and Protestant—discussed the above subject to a crowded auditorium in Washington Boulevard Temple on Friday, November 6, giving evidence that when religion is manifested in a spirit of international, inter-racial brotherhood, men and women respond quite eagerly.

Sufi Mutiur Rahman Bengalee of India, Moslem missionary to America from the Ahmadiyya movement in Islam, told how Islam (wrongly termed Mohammadanism) has overcome all racial or color prejudice and has realized genuine brotherhood among rich, poor, educated, ignorant, colored, white, and all kinds or classes of people.

"Islam has made kings out of slaves; Mohammed lifted Arabia out of slavery, cruelty and internal discord into a united, deeply religious, democratic people who practice the complete prohibition of alcohol and reverence the prophet of all religions," he said. "No one can be a Mohammadan without believing in Jesus, and in Moses, Solomon, Krishna, Buddha, and all the religious founders. We can make a new world if all missionaries and religious will teach only the beauties of their own faiths without criticizing or opposing other religions."

**OUR CHURCH PAPER
WEST RIDGE COMMUNITY CHURCH
COMMUNITY TIDINGS
August 1933
SUFI M. R. BENGALEE**

Last March, during the study of the Religions of Mankind by our Young People's Fellowship, it was our privilege to have as a guest speaker Sufi Mutiur Rahman Bengalee, M. A., Moslem missionary in the United States, and Editor of "The Moslem Sunrise." The Sufi was born in Bengal, India, and was educated at the universities of Calcutta and Punjab. He presented a picturesque appearance before our group dressed in his long frock coat and colorful silk turban. He explained to us in faultless English the teachings of Islam and cleared up many points generally misunderstood. Sufi Bengalee's visit to our church was much enjoyed and his impressive address was helpful and stimulating.

KALAMAZOO GAZETTE

Saturday, April 8, 1933

**SUFI BENGALEE IN CITY TO
FORM MOSLEM CHAPTER**

Mohammadan Editor Here as Missionary to Win Converts for Islam

A Mohammadan missionary, Sufi M. R. Bengalee, a leader of the Ahmadiyya movement, is in Kalamazoo for the purpose of organizing a Mohammadan chapter or home study group. He is being assisted by Sulaiman Kazem, a native Greek from Macedonia. Kazem is leader of the Moslem chapter at Dowagiac.

Bengalee, a graduate of Punjab University in India, was sent as a missionary to the United States by the leaders of the Ahmadiyya movement, an aggressive missionary organization which was formed to reinvigorate the Islamic religion and bring it back to "the pristine purity of its faith." Bengalee has been in the United States

for four years, during which time he has traveled extensively in all parts of the country, organizing Mohammadan chapters in many communities and personally converting many persons to his faith, he reports.

Will Hold Conferences

Sufi Bengalee will go to Grand Rapids Sunday to continue his work, but expects to confer with Kalamazoo Mohammadans before he leaves and possibly address one or two small meetings. His headquarters during his stay in Kalamazoo are at the home of Louis Abdy, 1346 Portage street. A mosque would be erected if a sufficient number of members were obtained, it was said, but that is not expected to be an eventuality of the near future.

The present economic depression could have been avoided by the United States had it been under the Islamic system, said Sufi Bengalee, Friday afternoon. He pointed out three characteristic features of the Mohammadan economic system. These are, he said, the law of inheritance, the tax on surplus wealth for the benefit of the poor, and the prohibition of interest on loans. In Islamic countries, he said, borrowers and lenders become partners and, as such, participate alike in any gains or losses that may result from their contract.

Editor of Magazine

Islam means peace and resignation, he explained. A few of the specific peculiarities of Islam, he said, are: Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties, and raising their status; absolute veto on all intoxicants; a code of practicable ethics; and the promotion of science and education.

Sufi Bengalee is editor of the "Moslem Sunrise," a religious magazine that circulates among many members of the faith in this country and abroad.

**THE MANSFIELD DAILY JOURNAL
OFFERS DOCTRINES OF ISLAM AS
CURE FOR ECONOMIC ILLS**

**Mohammadan Missionary Comes to City to
Organize Moslem Movement**

Seeking to spread the doctrines of Islam, Sufi M. R. Bengalee, missionary from India, is in Mansfield this week to organize a chapter here of the Ahmadiyya movement. The first meeting was held last night at 760 Bowman street, and another is scheduled for tonight.

Although there are not more than ten real Moslems in Mansfield, a number of persons interested in theological study, have shown their interest in the movement here. The meetings are open to the public.

Sufi Bengalee, a graduate of the University of Punjab, India, was sent to the United States four years ago as a missionary by the leaders of the Ahmadiyya movement to organize the followers of the Islamic religion in this country and to "bring back the pristine

purity of the faith."

The Mohammedan leader talks on economics as well as theology. He said last night that the present economic depression could have been avoided in the United States had it followed the Islamic system which is basically made up of three principles: the law of inheritance which abrogates the concentration of wealth, the tax on surplus wealth for the benefit of the poor, and the prohibition of interest on all loans.

Of the latter principle, he said in Mohammadan countries, the borrowers and lenders become partners, and as such, participate in any gains or losses that may result from their contract.

Sufi Bengalee is editor of the magazine "The Moslem Sunrise" and is head of the Ahmadiyya movement in America. Headquarters of the order is in Punjab, India.

The Missionary will organize a chapter in Mansfield, and will be in the city frequently to lecture, he said.

Modern Missionary Move- ment in Islam

Modern Tendencies in World Religions,

By Charles Samuel Braden, Ph.D.

The MacMillan Company, New York; 1933, pp. 223-228

Not the least interesting of the trends in the Moslem world is the re-awakening of the missionary spirit of Islam. Of course it has from the first been missionary. No other world religion has surpassed it in this respect. But even missionary religions pass through periods of relative inactivity. It appears, e. g., that the unprecedented missionary drive of Protestant Christianity of the present century is beginning to slow down. Islam has not been in recent centuries so zealous in her outthrust. But the present century has seen the stirrings of a new life, especially in India, and a new type of Moslem missionary effort has developed in recent years.

It has always been said that every Moslem who goes abroad is a missionary. In a sense that has been true. But awakened Islam is not disposed to rely wholly on such lay missionary effort. It has begun to organize itself for an active propaganda by trained representatives, deliberately chosen and sent even to foreign fields, to spread the gospel of Mohammed. The group most active in this effort is the comparatively recent Ahmadiyya movement, which came into being in the latter half of the nineteenth century, founded by the figure now held by his followers as Madhi or the Messiah who was to come. This movement maintains missions in a number of countries including England and the United States, and is actively propagating Islam as understood and interpreted by their founder. They publish an extensive periodical literature in various languages. The better known magazines are the ISLAMIC REVIEW and the REVIEW OF RELIGIONS. The American publication issued by the Ahmadiyya representative in Chicago is published only occasionally as funds permit. The modern era of depression has temporarily affected their financial resources, as in the case of Christian missions, so that their activity has been necessarily somewhat lessened.

Islam, as represented by these modern missionaries, is, as might be expected, an Islam calculated to appeal to the interests and moral feelings of the peoples to whom the missionaries go. The emphasis in their teaching falls upon those things in Islam best calculated to appeal to the moral sensibilities of western people. A vigorous defense of the character of the Prophet along lines not dissimilar to those suggested in an earlier paragraph presents an idealized picture of the Prophet.

According to the teaching of this group, the essential meaning of Islam is Peace, and Islam offers to a war-torn world the only guarantee of world peace. Islam is a world brotherhood, they say. It binds men and women of all races and all countries into a common unity. All men are brothers,

whether rich or poor, whether black, or brown, or white, for Islam raises no color barriers between men. Islam is the world's greatest enemy of alcohol. Likewise it offers to do more for women than any other faith. The Prophet was the protector of woman. He gave her political rights and economic rights unequaled by any other religion in the world, and the Koran is quoted as holding the essential equality of men and women. "Man and woman have been created out of the same essence," "Women are the garment of men as men are the garment of women." So far from acknowledging any indebtedness on the part of the Islamic world to Christianity and to western civilization, the apologists of this group, as well as other Moslems, are apt to see in any good that is to be found in European civilization, some element borrowed from Islam. Thus to Islam, they say, is due the abolition of slavery. To Islam the West is indebted for religious toleration and improvement of the status of women. In the political realm democracy as a substitute for autocracy has its source in Islamic teaching; and when "pussy-foot" Johnson, the world temperance organizer, visited Egypt and recounted the progress made in temperance reform in the United States, they said, "Ah, now you are becoming good Moslems." Islam holds the clue to the solution of the vexed problems of the present economic order. A recent article by Sufi M. R. Bengalee in the MOSLEM SUNRISE analyzes the evils of capitalism and finds in three Moslem principles the solution of the problem. He ends his discussion:

"In short, Islam removes the evils of capitalism by its laws of inheritance, by the institution of Zakat, and by prohibiting the giving and taking of interest. Islam protects the poor from the clutches of the Shylocks and creates a middle class which is the backbone of society."

Another writer sums up this whole position in the following statement:

"Islam has been the greatest social and democratic force in the world, and the future lies at the feet of Islam and nowhere else. The one distinctive feature of Islam

is that it is a living religion . . . the door of prophecy it keeps open at all times, and its devotees can have a direct communion with God like the Prophet of old."

Missionaries have been sent, within recent years, from India to China, and a pronounced awakening of the Chinese Islam seems to be taking place. News comes of vigorous propaganda, efforts being carried on in various parts of China. Lectures, periodicals, and the organization of clubs and Young Men's Moslem Associations on lines similar to the Young Men's Christian Association are the methods employed. Recently a translation of the Koran has been projected. An International Moslem Association has been formed for the Farther East for the propagation of Islam since "none of the actually prevailing religions in the world is sufficiently fit for the promotion of human welfare at the present age." Reports are found of a revival of Islam in the Dutch East Indies. Moslem deputations have been sent to South Africa and lectures on Islam given in many places. Writing of this recent expansion of Islam, Mr. W. Wilson Cash declares:

"While Islam has a different connotation in different countries and although the faith is weakened in some areas by modern thought, yet a study of the activities of Moslems today shows Islam as strongly missionary, with its organization world-wide. Behind all lies the old ideal of a universal faith representative of an empire without frontiers and theocratic in government, yet, with all this historical idealism, Islam has shown in recent years a remarkable power of adaptability and a progressive spirit in the furtherance of its cause. Modern methods, such as propaganda through literature and lectures, have replaced the sword; a modern presentation of the religion has been substituted for Islam as it is still preached in the orthodox centres. And so, in spite of Turkey's anti-caliphate action, modernism, western thought, agnosticism and other influence, Islam still holds up its head proudly and challenges the world."

The Contribution of the Ahmadiyya Movement

to the
World Fellowship of Faiths—
A Second Parliament of Religions.

"We appreciate heartily the cabled greetings from Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifa-tul-Masih II, Head of the Ahmadiyya Movement in Islam, Qadian, India. His inspiring message was read at the opening of the Culminating Convention Period of the World Fellowship of Faiths on Sunday evening, August 27, in the Hotel Morrison, Chicago.

The Hon. Chaudhry Zafarulla Khan, B. A., LL. B., M. L. C., Bar-at-Law, former President of the All-India Moslem League, made a profound impression by his modest but masterly address at the evening session, Friday, September first, on "Islam Promoting World Unity, Peace and Progress." His leadership was also helpfully manifested in the intimate conference of speakers from many lands who helped to form the new Working Committee in India of the World Fellowship of Faiths. Mr. Khan pleased us all by accepting membership in this Indian Working Committee and in the International Committee which is to be developed—with His Highness the Maharaja Gaekwar of Baroda, India, as International President. Mr. Khan's promised leadership and labor in behalf of the World Fellowship of Faiths is an appreciated, great acquisition to the cause.

Dr. M. Yousuf Khan, delegated by the Head of the Ahmadiyya Movement, gave an admirable address in the evening session, Tuesday, September 5, on "Overcoming Racial and Religious Prejudices."

It is appropriate that Hazrat Khalifa-tul-Masih's message was read at the opening session by Sufi Mutiur Rahman Bengalee, who has been an intimate friend of the Fellowship of Faiths and a prominent speaker in many of the meetings since he came to America in 1929. Sufi Bengalee's thoughtful, informing address on "Islam the Solution of World Problems", was an effective contribution to the evening session, on Thursday, September 14.

Through these three leaders who were personally present at several sessions and through the helpful message which came directly from Hazrat, Khalifa-tul-Masih, the Head of the Ahmadiyya Movement, we were made to feel—and to appreciate very heartily—the high idealism, the neighborly co-operation, and the deeply religious consciousness with which the Ahmadiyya Movement in Islam contributed leadership and labor to the success of the World Fellowship of Faiths.

(Signed) CHARLES FREDERICK WELLER
 General Executive,
 World Fellowship of Faiths

Islamic Formulas and Expressions

1. La-ilaha illallaho Muhammadur Rasoolullah.
 There is none worthy of worship but Allah and MUHAMMAD is His Prophet.
2. Ashhadu alla ilaha illallahu wahdah la shareeka lahoo wa ashhadu anna Muhammadaan abdohu wa Rasooluh.
 I bear witness that there is none worthy of worship but Allah—One without a partner; and I bear witness that MUHAMMAD is His servant and Prophet.
3. Bismillah.
 Said before eating, drinking or starting anything. (In the Name of Allah.)
4. Alhamdulillah.
 All praise belongs to Allah. (In answer to "how are you," after eating or drinking and when you hear some good news.)
5. Assalamo Alaikum.
 Said instead of good morning, goodbye, and so forth. (Peace be unto you.)
6. Wa Alaikumussalam.
 Answer to above. (And unto you be peace.)

7. Allahu-Akbar.
To start prayers and call to prayer. (God is Most Great.)
8. Insha-Allah.
Said while promising to do anything. (If it be the will of God.)
9. Jaza kumullahul-khaira.
Said instead of "thank you." (May God grant you good reward for this.)
10. Kassarallahu Khairakum.
Another phrase used instead of "thank you." (May Allah increase good things for you.)
11. Labbaik.
Said in reply to the call. (Here I am.)
12. La haula wala quwwata illa billahil aliyyil azeem.
Said (1) to express one's weakness; (2) after yawning; (3) and to avoid bad influence. (There is no power to shun evil or attain good but in Allah the High, the Great.)
13. Sallallahu alaihi wasallam.
Said with the names of the Master-Prophet MUHAMMAD and all other Prophets. (May Allah shower His blessings and peace upon him.)
14. Astaghfirullah.
I ask forgiveness of God.

Comments and Appreciation

"The Moslem Sunrise, a quarterly journal, edited by Sufi Mutiur Rahman Bengalee, M. A., the Missionary of the Ahmadiyya Movement in Islam, is an excellent organ of the Moslem Cause in this country. Its aims and ideals are highly spiritual, and it seeks to establish peace through the world. The journal is published in Chicago, Illinois, at 56 East Congress Street, Suite 1307."

Dharma, the Organ of the All-World Ghandi Fellowship,
105 East 22nd Street, New York City.



"Our good friend from India, Sufi Mutiur Rahman Bengalee, Mis-

sionary to America from the Ahmadiyya Movement in Islam, has recently started an attractive quarterly magazine, "The Moslem Sunrise," which gives interesting interpretation of the Moslem Faith with its fine emphasis on prohibition, brotherhood, peace and human progress. We gladly welcome the Sufi and his magazine."

Appreciation Organ of the Threefold Movement Fellowship of Faith League of Neighbors, Union of East and West.

139 North Clark Street, Room 320, Chicago, Illinois.

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"The Moslem Sunrise, published by the Ahmadiyya Movement in Islam, from 56 East Congress Street, Suite 1307, Chicago, Illinois, United States of America, is under the able editorship of Sufi M. R. Bengalee, M.A. The title page is most fascinating. Though quarterly, yet it has drawn attention of the American people of literary culture who, it seems, are taking keen interest about all that appears in it. It foreshadows a brighter future to guide aright the people of the Continent. All praise belongs to Allah the Merciful."

The Review of Religions—Qadian, Punjab, India.

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"The Sun of Islam will rise in the West"—said the Holy Prophet of Arabia, and it has. It is devoted to the Cause of Islam, in diffusing and disseminating its lights and beauties in the West, edited by Sufi Mutiur Rahman Bengalee, M.A., published from America."

THE AL-HEDAIT, Brahmanbaria, Tipperah, India.

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"The Moslem Sunrise is doing wonderful service to the cause of Islam and you must strain every nerve to issue it quarterly. Let us hope that it may soon be possible to issue it every month. You may count on my constant support and sympathy in your noble and glorious endeavor to spread the light of Islam throughout the great continent of America. May God bless you and your work with His special grace."

Chaudhry Zafarullah Khan, Bar-at-Law, Lahore, India, the former President of the All-India Moslem League.

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"I consider the Moslem Sunrise quite a worthy production." Khan Bahadur Maulvi Abul Hashem Khan Chawdhry, M. A., Assistant Director of Public Instruction, Calcutta, Bengal, India.

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"Very well edited. May Allah give you the best rewards." Dr. Sadiq, Qadian, India.

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"I received a copy of the latest issue of The Moslem Sunrise, which certainly is a splendid piece of journalism. I congratulate you on such fine work."

Mr. L. K. Hyde, Long Beach, California.

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"I have received a copy of the Moslem Sunrise. I think that it

is truly a wonderful magazine. I also think that the Moslems have a great future before them in missionary work in the United States."

Mr. Enrio A. Flory, Boise, Idaho.

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"The Moslem Sunrise is indeed an admirable and attractive production and I heartily wish it all success."

Prof. M. Jamal Mahomed Saib, Madras, India.

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"The Moslem Sunrise more than bears out its name. It teems with knowledge which men, all the world over, are struggling for."

S. A. Ganam, Regina, Sask., Canada.

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"The Moslem Sunrise is splendid. It improves with each new issue. I wish everyone could get the pleasure and help it gives me every time I read it."

Mrs. Augusta Atkinson, Coultersville, California.

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"All the issues of the Moslem Sunrise are wonderful. I am sure, those who read these splendid magazines and will use reason, cannot help being convinced of the Truth of Islam."

Mrs. A. Potter, Indianapolis, Indiana.

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"I cannot express my boundless appreciation and admiration for the Truths which have been presented in the various issues of the Moslem Sunrise."

Miss Margaret Miles, Indianapolis, Indiana.

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"I have read with much interest the different issues of the Moslem Sunrise, which I think is a very beneficial magazine. I congratulate you on such a splendid piece of spiritual work."

Miss Leo Morris, Atlanta, Georgia.

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Reviews

The redoubtable scholar, Maulana Abul Ata Jhullundary, our distinguished missionary in Arabia, with his headquarters in Haifa, Palestine, has started an attractive magazine—Al-Bisharatul-Islam-iyyatul Ahmadiyya. It is a masterly production and is doing splendid service to the cause of Islam throughout the Arabic-speaking world. We are proud of the glorious success which the Almighty God has granted our esteemed brother. It is our earnest prayer that Allah may crown his noble efforts with a high accomplishment.

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We have recently received "The Messenger"—a monthly magazine published by the Shillong Islam mission. Its aims and objects are noble and its contents are excellent. It promises a brighter future. We wish this interesting journal brilliant success.

What is Islam

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means :

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history; that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. The Quran, the Moslem Scripture — the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam :

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam :

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.